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EDITORIALS.

THERE is no problem with which the illustrious founder of this institution had to deal, which better exhibits his deep, penetrating foresight than his treatment of the problem of education. When he first set the little stone rolling how small it seemed! We are all well acquainted with its history, fraught with struggles and perplexities, but what a work has been done! Who can not see that a divine hand has been over all? Seventeen years ago the first academic year began with 29 names enrolled; at this year's opening that number was exceeded fourteen fold. When we consider the many obstacles met in the way, mountains of prejudice, and new principles in a new field, we may begin to see what a mammoth labor has been accomplished. And the end is not yet.

Underlying all this success we may trace the burning spirit of the gospel, imparted by that great man, and kept blazing by our beloved father and teacher, Dr. Maeser.

It is this spirit which has upheld our institution in every dark hour; it is this spirit which has shed abroad its light and influence

to the remotest parts of Zion; it is this spirit which has given testimonies true to thousands of the youth here educated, and it is this spirit which has endeared it with indissoluble ties of love in the heart of every true student who ever entered therein. All this Brigham Young saw. Thus upon a strong, moral and spiritual foundation this school was established. But moral education in the schoolroom was then, and is now though in a less degree, considered impracticable in the world. But some educators are beginning to think seriously on the question, as the following extract from a speech by C. P. Grawn, of Michigan will show:

"Man is a trinity of spiritual powers, each one of which demands training and development in a scheme of popular education. One need not spend much time in examining of educational systems to see how this demand is met. Nearly all the studies of the curriculum are of a purely intellectual character. Drawing and music give some sthetic culture and literature properly taught may awaken in the heart many lofty and tender emotions; but for the culture of the moral nature less provision is made than for any of the others. Geography, grammar, arithmetic, etc., contain no moral ideas, awaken no moral emotions, and inspire no moral actions.

"What then are the facts that confront us? The highest and noblest part of the nature of our pupils is almost neglected in our scheme of popular education. The formation of character, which is more valuable than either science or art, is almost entirely left unprovided for in our public school curriculum. We neglect the best, and concentrate our energies on the lowest. We are spending our energies on the child's intellectual nature, we are almost entirely neglecting the child's moral nature, and thus while our public schools are doing much for the spread of popular intelligence they are doing comparatively little directly for the culture of a higher sense of honor, and purer social life among our people.

"The results of this one-sided education are perceptible in our social and national life. As we look at our society today we are forced to the conclusion that moral progress does not keep pace with intellectual progress. At one time illiteracy and immorality seemed to go hand in hand. Today leaders in crime are men who by virtue of their intelligence and distinguished mental powers have thrown disorder into society and most widely carried havoc and ruin wherever they have

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gone. Science is making rapid strides in investigation and discovery, practical inventions are revolutionizing our methods of business, cheap methods of reproducing the masterpieces of art are multiplying the means of esthetic culture, but it must be evident, even to the casual observer, that the moral life of the people is progressing with a slow and lagging pace. There never was a time when there was more pressing need of better moral training in our public schools than to-day."

This is the very condition of things to which our Prophet looked forward, and for which he desired this people to be forearmed. For this purpose the B. Y. Academy was founded, and from which has grown the entire Church school system.

IN his Pedagogium last week, speaking of students going East to obtain a higher education, Dr. Maeser said:

"The time will come, and you will live to see it, I may not, but it will surely come, when the tide will set in from the other way; and they will come from the east and the west, from the north and the south to be educated by the learded in Zion."

Here in one brief glance, we get something of the great, uncertain future, and what a work is there! We are told that the cause of education is scarce begun, yet even now there is mountains of labor for us all.

In the above prophetic words we trace a picture spoken of by great men of old. "And in that (the last days) many people will go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

Truly that will be a glorious day for the youth of Zion. Those great prophets and righteous kings of old greatly desired to live in such a day. So we have much to be thankful for—much that we do not appreciate.

Brother Maeser on another occasion: "the future of the youth of Zion is grand and glorious."

But ere that happy day there will be many a change in the tide of affairs, many a struggle for you and I. Look at our present condition, and then think of what we must be to reach that high condition. Yet in the light of revelation what barriers cannot be swept away? In every avenue of knowledge, truth will be

detected and error rejected. There will the sciences be purified and the arts perfected. The Spirit of God will give new light; dark places will be made clear; studying will be made easier, for many stumbling blocks will be cleared away.

The spirit and genius of this institution is the same that will accomplish these grand results. It will prove to the world this fact, so long misunderstood, that science and religion are inseparable. Then, too, this great lesson will have been learned that we can do nothing right without the direction of the Spirit of God. This will cause a love for study, and loving it, we will do all things well.

May we be faithful to this trust given us, and, buckling on the armour of right, march on to victory.

VARIOUS TOPICS.

FOUNDER'S DAY.

Founder's Day was celebrated in grand style last Monday, the 16th falling on Sunday.

As per arrangement, classes proceeded as usual until eleven o'clock, when the students all marched from their departments into the library. All the extra space had been filled up with seats, and these were occupied by visitors.

The Faculty, members of the Board, and others occupied the rostrum.

The orchestra played The Mandolin Waltz, prayer was offered, after which the whole school arose and sang the first verse of "Our God, we raise to Thee," with two other verses composed for the occasion, to the tune "America."

Prof. Cluff read a telegram from Elder Moses Thatcher, expressing his regret at not being able to be present on the occasion to give the oration, but hoped Bro. Roberts would be present to fill the position.

Bro. B. H. Roberts then gave a very interesting oration on the subject of education as related to the life and character of Brigham Young. A synopsis would not do justice to it, and we will only say it was filled throughout with pointed facts, and was delivered in his usual eloquent style.

Miss Lilian Roberts sang very beautifully, and justly elicited prolonged applause.

Bros. Boshard and Pyne sang "The Sinking Ship" with their characteristic ability, and received a generous round of applause.

After the benediction part of the congregation went down in the basement story, where a feast of fruits was waiting for them. While these were replenishing the inner man, Prof. Giles conducted our impromptu concert in a very spirited manner in the library.

At the festival, where the choicest fruits of

the land were served, toasts and speeches were delivered, some of which we would have been pleased to publish but for want of space. Three tables were served, and then each departed to his home to reflect perchance on the enjoyments of the day.

THEORY AND PRACTICE OF EDUCATION.

NOTES ON TEACHING.

THEORY B.

NOTES FROM PROF. CLUFF'S LECTURES.

(NOTE.—We propose under this head to give the substance of Professors Cluff and Brimhall's Lectures on the Theory of Teaching.—ED.)

SCHOLASTICISM.

In the twelfth century there was an awakening of the human mind but not to original thinking. It was still an age of faith, and men wished simply to demonstrate immutable dogmas without making an innovation on established beliefs. Syllogistic reasoning was emphasized, which resulted in producing scholasticism, the essential characteristics of which is the study of reasoning and the practice of dialectics. Compayre says: "A subtle dialectic is in keeping with manners still rude, and with a limited state of knowledge." The able Fleury thus criticises scholastic methods: "This way of philosophising on words and thoughts, without examining the things themselves, was certainly an easy way of getting along without a knowledge of facts * * and it was an easy way of dazzling the ignorant laics by peculiar terms and vain subtleties."

But scholasticism had its time of glory and its able and eloquent professors.

ABELARD

died 1145, a genuine professor of higher instruction, gathered around him at Paris thousands of students.

Books were scarce and hard to make, and therefore hut man speech had a prestige which it has since, to a certain degree, lost. A teacher who had both eloquence and knowledge was greatly in demand. Abelard was such a teacher.

The seven liberal arts constituted what may be called the secondary instruction of the middle ages. They were divided into two courses of instruction; the *trivium* and the *quadrivium*. The first comprised grammar,

dialectics or logic, and rhetoric. The second, or *quadrivium*, comprised music, arithmetic, geometry and astronomy. The sciences, especially the natural sciences, it will be observed had no place.

GERSON

died 1492, chancellor of the University of Paris, drew away somewhat from the rigid scholasticism. He wrote elementary books in the common tongue, for the use of the plain people. He wished to introduce kind methods in the school, and advised that teachers, become as fathers to their pupils. "Let him (the teacher)," says he, "always be simple in his instruction, and relate to his pupils that which is wholesome and agreeable."

Discipline, as one might surmise, was harsh and tyrannical. At one time pupils were forbidden the use of benches on the pretext that these exalted seats would cultivate pride. Corporal chastisement was resorted to on all occasions to secure obedience. "There is no difference," says a historian in speaking of the discipline of the two centuries, "except that the rods of the fifteenth century are twice as long as those of the fourteenth."

THE RENAISSANCE.

Modern education begins with the renaissance. Scholars had renewed with classical learning an intercourse long interrupted. The works of the Greek and Latin authors were brought forth and published to the world, and there naturally and gradually arose a desire to study them. Then, too, when Constantinople was captured in 1453, many Greek scholars took refuge in Europe, especially in Italy, carrying with them their learning and enthusiasm.

Finally, the reformation developed individual thought and free inquiry. It made education necessary to its adherents, and by this imposed greater efforts in this direction on the Catholic Church. But the theory and practice of edu-

cation during the sixteenth and subsequent centuries widely differ—the former is far in advance of the latter. The theory boldly starts out into new methods and improved principles. The practice still drags slowly behind, retaining much of the old customs. The practice is, according to Compayre, (1) the development of the study of the humanities; (2) the revival of higher instructions, denoted particularly by the foundation of the College of France; (3) it is the progress, or rather the birth of primary instruction through the efforts of the Reformers.

ERASMUS.

Among the great men who assisted educational thought and methods during the early part of the Renaissance none stands higher than Erasmus. By his great learning, numerous writings, and enthusiasm for study, he awakened in all about him a strong desire for knowledge. He strongly criticizes the educational practices of the time. He says that the schools instead of being places of recreation and pleasure as the name indicates were places of torment and care.

PEDAGOGICAL WORKS.

Erasmus wrote many valuable educational works, some even text-books. "Rules of Etiquette," "On the Order of Study," "Of the First Liberal Education for Children," are among his principal writings. In the last of these he studies child nature, mind development, and recommends the adoption of attractive methods.

JUVENILE ETIQUETTE.

Erasmus makes a strong point in teaching manners and morals. He says the child from its earliest age should be taught to accustom himself to good behavior based on moral principles.

EDUCATIONAL MAXIMS.

"We learn with great willingness from those we love." "Parents themselves cannot properly bring up their children if they make themselves only to be feared." "There are children who would be killed sooner than be made better by blows; by mildness and kind admonitions, one may make of them what he will."

RABELAIS (1483).

In this educator instruction is turned from scholastic formalism to realism. He antici-

pates in his methods the study of the natural sciences.

EDUCATIONAL WORKS.

The great work of Rabelais is *Gargantua and Eudemon*. In this book he severely criticises the old scholastic methods and explains the new education. *Gargantua* is educated according to the old method. He has studied for twenty years and knows his books by heart, and yet his father discovers that all of this profits him nothing. To this artificial training, Rabelais opposes a natural education, and brings into his romance *Eudemon*, educated in the new way. The two young men are introduced, and *Eudemon*, with cap in hand, with an open countenance salutes *Gargantua* and says pleasant things to him; but the latter can say nothing and with his cap he hides his face.

METHODS OF NEW EDUCATION.

Education is to be of slow but gradual growth. The teacher studies and observes his pupils, wishing to know their natural dispositions. The physical part is not neglected. Great importance is attracted to gymnastics and out-door exercises. The pupil rises early and spends the morning hours in hard study. The mind must be intensely active.

The physical and natural sciences are studied, nature must be learned, the methods must be attractive and interesting. The pupils must learn through recreation and amusement. Religious and moral education are not neglected. In fact the child is to be developed thoroughly.

MONTAIGN,

(1535), did not, like Rabelais, desire all the faculties to be equally developed. He wished a choice, and emphasized in particular the training of the judgment. "A well made head is worth more than a head well filled."

PERSONAL EDUCATION.

Montaign learned Latin as one learns his mother tongue. He was decidedly utilitarian. He would have history studied, not for the sake of knowing the facts, but of appreciating them, and philosophy should be studied for its direct bearing on practical life.

In reading he recommends that we assimilate and appropriate what we read. "We should read with reflection and with a critical spirit."

THE REFORMATION.

In opening a new field of theological inquiry, the reformation gave a new impulse to

education. It is the mother of primary schools. It made a knowledge of the Bible and the principles of religious faith a necessity and thus placed the obligation of learning to read upon all.

LUTHER.

This man was interested more than any of his coreformers in the cause of primary instruction. In 1534 he addressed an earnest appeal to the public authorities of Germany in behalf of education. He desired the government as well as the church to interest itself in educational matters. School expenses were to be paid out of the public treasury, and to secure competent teachers, he proposed to offer courses of normal instruction.

PROGRAMME OF STUDIES.

Religion has the first place. Then comes the languages Latin, Greek, Hebrew. Mathematics is recommended, also the study of nature. History has a very prominent place in his studies, but dialectics, on which the middle ages placed so much, he does not think of much account. Physical exercise is encouraged. Singing is made almost compulsory. "Unless a school master knew how to sing, I think him of no account."

CATECHISATION.

THEORY A.

NOTES FROM PROF. BRIMHALL'S LECTURES.

This is the art of questioning.

AIMS. As a test, catechisation should aim at discovering the scholastic attainments, the mental capacity, and the natural inclinations of the pupil; as a means of imparting knowledge it should lead to the discovery of existing errors and then to the best means of correcting them, thus forming a pathway along the line of related truth. The awakening of interest is also one of the chief aims of good catechisation, and has a bearing on securing voluntary attention through the spontaneous.

ELEMENTS. A proper catechisation constitutes a part of a conversation adapted to the capacity of the pupil, and suited to the relationship of the instructor, the learner and the subject. Mutuality is an essential element in catechisation; few things please a pupil more than to have the privilege of asking questions and Professor Maeser wisely asserts that a good question from a pupil is worth ten ordinary answers.

Definiteness is indispensable; general ques-

tions, like general answers are indicative of superficiality in knowledge.

Another element of good questioning is progress; miscellaneous questions may serve as stimula but they are poor food for mind growths.

MODES. As regards the teacher's work there are several modes, the oral, the written and the pantomimic or sign; with the first two all are familiar, but the latter is somewhat new. It consists in motions being made, and their significance, either written or expressed orally by the pupils.

I desire to test my class in physiology and tell them to write the names of the parts of the body touched by me as I stand before them, or I catechise my little spelling class by having them write or spell orally the names of my actions. I review my geography class by announcing that I am in Holland, and then simply point to countries, and the pupils write the names of the places indicated by the directions of my pointings.

RULES. The following rules, while not by any means intended to interfere with a teacher's individuality, are guides which if followed, in general, will be a great aid in making each recitation in all its parts professional and therefore progressive.

It must be remembered that a practical familiarity with any rule can only be acquired by careful and continuous application.

1. Have one special subject at each recitation.
2. Arrange your subject matter logically.
3. Be consecutive within each paragraph, and also within the whole subject.
4. Use no more than three subordinate questions consecutively.
5. Repeat no answers, and have no habitual expletives.
6. Ask no direct questions except for disciplinary purposes.
7. Do not place the interrogative word at the end of your question.
8. Every question and also every answer must be a complete sentence.
9. Use plain but correct language in word and style.
10. Every question must contain but one proposition.
11. Questions should require more reflective than memorative answers.
12. Be yourself, but always your better self, your prepared self.
13. Do not place yourself at the mercy of your class.
14. Avoid mannerisms.

15. Prefer the pupil's own language to mere quotations.

16. Ask the same question in several ways to test the thoroughness of the pupils' preparation when necessary.

17. Always accept thoughtful answers even if not perfect, and then make corrections by further interrogations.

18. Aim to form questions that will admit of but one perfect answer.

19. If a question be not understood by a majority of the class repeat it in a new form.

20. Make some proper disposition of each question before its co-ordinate is put.

The first fifteen of the above rules are from the course given by Dr. K. G. Maeser, former Principal of the B. Y. Academy, now General Sup't of L. D. S. Church schools.

While there may be exceptions to these as there are to most rules, from the fact that we are often forced by circumstances to leave the line of principle and to take hold of a temporary expedient, they should be followed as strictly as possible. One of the best ways of becoming habituated to the use of the rules is to guard against their violation and compel one's self to make an immediate correction of every instance of their violation. In catechising primary pupils it must be borne in mind that their ideas are few, that their mental strength is very limited; our questions then should be simple and require thought in small parts. It is as inconsistent to ask a child to explain something requiring a long stream of thought as it would be to expect a brook to flow across an extensive valley; the one is lost in the mazes of mental confusion, even as the other is drunk up by the porous soil, before it reaches half way across; but as the skilled artisan by laying pipes for the rill, can take it over thirsty sands, so can the teacher by skillful catechisation lead the child's mind on, and on, to achievements almost marvelous.

We have seen a teacher in a primary grade lead a class of little First Reader pupils intelligently to the finding out of how much one and one-fourth pecks of peas would cost at two and one-half cents a pint.

How would you do it?

It is a splendid plan to practice catechisation with classmates; where there are but two let one be pupil and the other teacher; and if three, let one act as critic. Notice in your classes as students when you are confused and hunt for the cause, and if you find it to be in the question, see which rule or rules were violated in putting the question.

REVIEW QUESTIONS.

1. What is catechisation?

2. What is meant by the aims of any work?

3. Mention three advantages of having definite aims.

4. In catechising a pupil what would you keep in view?

5. What is meant by the elements of catechisation?

6. Name the elements mentioned.

7. Give illustrations of the three methods of catechisation.

8. Illustrate the distinction between a main question and a subordinate one.

9. Give two reasons why each answer should be given in a complete sentence.

10. Why should thoughtful though incomplete answers not be abruptly rejected?

11. Why do most rules have exceptions?

12. Which is the best way of becoming habituated to proper application of a principle?

13. Why is it inconsistent to expect a long train of thought from a child?

14. Give a good plan for practice in catechisation.

15. When should a question be repeated in a new form?

CLASSICAL CULTURE IN RELATION TO CHURCH PRINCIPLES.

[PHILIOS.]

PART I.

We desire in these brief articles to give expression to certain thoughts which have repeatedly presented themselves to us when thinking of those broad sides of life with which our missionaries are brought into contact when dealing with the outlying world or so many traditional creeds and philosophies.

It is certain that no phase of the Church life of this dispensation has been more significantly eventful than that of home and foreign missions. We have no statistics at hand, but they are to be had; we speak only from general knowledge, but we can truthfully affirm that the aggressive missionary spirit of the "Mormon people" has shaped itself into an organic factor, with which the world has yet to deal, a factor, the potency of which is already working and in the future will more abundantly play its part in the solution of the problems that touch most deeply the highest interests of humanity.

One of the most distinguished thinkers now living says, in a recent article on "Agnosticism and Christianity:" "Of the only two new forms of positive religion which have signalled this century, Positivism and Mormonism, I may be excused if, barring the doctrine of plurality of wives, I give the preference to the

latter, which has at any rate proved its vitality by laying hold, not without a certain amount of success, of colonization, temperance, and other problems of practical life."

To a so-called deluded "Mormon" it is certainly interesting to find Mormonism carrying off the palm in a contrast with the positivism of the Positivists, the very elite of French and English thinkers. Comte, the founder of Positivism, was undoubtedly a man of distinguished philosophical ability. Frederic Harrison is certainly the most talented of the living exponents of Positivism, and in a recent controversy he reproached Herbert Spencer with offering to the world the mere ghost of a religion. "Religion," says Harrison, "must be something positive, it must have a creed, doctrines, temples, priests, teachers, rites, morality, beauty, hope, consolation:" and these, he adds, can be found only in a religion which is intensely anthropomorphic. You can have no religion without kinship, sympathy, relation of some human kind between the believer, worshiper, servant, and the object of his belief, veneration and service. And to this extent we cordially agree with him. Yet 'tis passing strange to find that Frederic Harrison not only admits, but asserts strongly that science has upset all existing anthropomorphic creeds and theories. His logical conclusion apparently ought to be that there can be no longer any religion whatever. But with him, as with thousands of restless men, the truth of a Dutch proverb is made manifest, "Nature is stronger than doctrine," so that though he turns from the husks of a creedal Christendom, he straightway falls in love with the religion according to Comte. Happily for us our moral instincts are based upon something much more permanent and satisfying than mere intellectual conceptions or antiquated traditions; and though our modern scholars have by historic criticism dethroned the ancient gods, literally defecated the Deity to a pure transparency, yet in confronting a practical religion like Mormonism they find a solid front of a something which cannot so easily be disposed of.

Hitherto the Elders of the Church of Jesus Christ of Latter-day Saints have for the most part missioned the unlettered masses of Europe and America, and are continuing to do this, and must continue; but the cry for bread is beginning to be heard among the educated, men hunger for the realities of truth; if they are to have a religion it must have a practical relationship to life, not a belief in the fitness of some external form, but a living force from within. The intelligent artisans by the millions have drifted away from the old

beliefs; millions and millions shed tears in distress, in misfortunes, in misery, worriment and destitution.

What can be done? What is being done? Something has been done, something is now being done in Utah. Many thousands have gathered here who are honestly living a religion, and by means of such an every day workable religion they have risen above the heartless bigotry and prejudices that have in the past confronted them; the atmosphere is now clearing. All the interests of material progress are well rooted; near half a century's experience has demonstrated the soundness and beneficence of the sociological principles of this community. And now the work of education and higher culture have steadily advanced to dignity and efficiency, and this without the sacrifice of one iota of religious principle. Theology as a science is supreme. Revealed truth is the keystone of the educational structure. God in Christ is indeed the Alpha and the Omega. The first principles of the gospel are in reality the basis of the Church school system.

We claim our birthright to all the principles of modern science, and we mean to enter the highest temples of literature and philosophy, so that our future Elders may not only know the distinctive truth of the gospel as the most essential thing, but also something of the mind, conditions and principles of the peoples to whom they go. We have an earnest desire that many of our students should begin the study of the classics, and we propose to consider the importance of such studies in the light of Church teaching. We long to see the day when our "boys" shall be as familiar with their Greek Testament as any of the students in the cities of Europe and the East. We will give some reasons in favor of such a course in our next. "It seems to me," says Professor Morris, of Williams College, "that we are certainly going to see, in some form or other, a classical revival in this country." Shall we not take our place in this revival?

The Sabbath is the golden clasp which binds together the volumes of the week.—*Longfellow.*

Books are the true levelers. They give to all who faithfully use them, the society, the spiritual presence of the best and greatest of our race.—*Channing.*

Words are things; and a small drop of ink, falling like dew upon a thought, produces that which makes thousands, perhaps millions think.—*Byron.*

LEARNING FROM PUPILS.

[BY MARK R. DENNISON IN "TEACHERS INSTITUTE."]

It was just on the edge of a New England village that the Gleason farm was situated; it had yielded a comfortable subsistence to several generations, and that is the reason why it about utterly failed to give the present owner enough to live on, no matter how he saved and pinched. It was such a picturesque place! There was a rattling brook, an old orchard on an elevation, a house with lilac bushes and two tall Lombardy poplars, each acting as a gate post as well as a sentinel tree. Mattie Gleason was an only child and as she grew up she began to carry the burden of the debt on the homestead, for her father and mother could not but talk about it; it hung over their heads like a veritable sword of Damocles.

At last a severe winter was followed by a very dry summer, contrary to the usual rule, and there was scarcely any grass in the pastures or in the meadows; then the late frosts had extinguished what started out to be a fine apple-crop. The sadness, so marked on Warren Gleason's countenance, seemed to deepen, if possible, as each new disaster appeared.

"I don't see what we are going to do," he said to the women as he entered the house; "they want the money to pay the minister, and I agreed last winter to help to repair the church. I had just enough to pay the taxes."

Now the two women had been talking over the matter; for Mattie, with a New England girl's courage had applied to the school committee of a small village twelve miles distant and had been appointed as the school teacher; in fact, the letter had just been read. Her mother had consented to her going, though she did not see how she could do without her help. Her father smiled grimly:

"Why, Mattie, do you think you can make the children mind you? You know you are not a very powerful kind of woman: guess you don't weigh more'n a hundred and twenty-five."

But they all seemed to think there was a Providence in it, and not "to fly in the face of Providence" was considered a governing maxim in West Grandboro for all affairs, religious, industrial, social, and even those pertaining to marriage.

In the new life proposed for Mattie, even the mortgage was seemingly forgotten. Her father daily impressed on her that she must be sure and make the children mind. Her mother had little advice to give, for she knew nothing about teaching school (for that matter her father did not, but he advised all the

same); however, she ventured to say: "You'll learn a great deal from the children; it's a wonder how much they'll know what you ought to do and what you ought not to do."

The school numbered about thirty pupils; three or four were fourteen or fifteen years old, and as all were children of farmers and decently trained at home, the new teacher dismissed the anxiety she had felt about governing them. The incidents her father had told of the teachers in his day who had been obliged to wear out birch rods on the backs of rebellious boys provoked a smile as she recalled them. The stillness of the first day and the evident awe with which she was regarded caused her novel sensations. She had always been accustomed to obtain permission even to visit at the next neighbor's and now it was she who had to decide upon all the actions of thirty human beings.

The first week was about to close on what Mattie thought was a complete success, as far as good order went.

For some reason there was a good deal of restlessness; it was perhaps the extraordinary effort each pupil was making and which sooner or later must find an expression. They tiptoed over the floor, they suppressed their coughs, they tried to confine their attention to their books, but there was a nervous irritability felt by both teacher and pupil.

George Slocum had mis-spelled six out of twenty words and had been told to study the lesson over ten times. He was a stout lad of twelve or thirteen years and Mattie noticed he wore a dissatisfied look as he sat down. Nor did he begin to study with alacrity; on the contrary he took out of his pocket a key, a knife, a walnut, a string, a nickel five cent piece and would have put a dozen more things on the desk from his capacious receptacle had not several taps of the teacher's pencil recalled him to the unpleasant task before him. He took up the spelling-book and then nudged the boy next to him. The teacher had been on the watch and now she spoke:

"George, you may take your book and stand here on the floor."

The tone was pleasant, nor was a disagreeable thing commanded; a little girl had stood on the floor in the forenoon, but George sat perfectly still. He displayed an unwonted interest in his spelling lesson; he appeared to interpret the command to be given because he had neglected to study upon the list beginning with "accident" and ending with "atrophy;" he acted as if his obedience to the early direction would allow him to escape from attending to the later one. Most teachers would have

said, "Well, if you will study like that you may stay where you are."

Mattie was absolutely amazed at this rebellion; everyone had seemed so willing to obey that she felt she had only to issue any reasonable order and it would be obeyed. She remembered her father's words, "If you can't make 'em mind, you can't do 'em any good. It's making 'em mind that's the good of going to school—more'n half of it." She looked as intently as she could at the boy and repeated her command.

"George, take your book and come here at once."

But George did not move, and seemed to study his spelling lesson with still greater earnestness. In the hurried glance she cast about the school she felt that every pupil's two eyes were fixed on her; they made her the problem; they did not seem to be concerned about the boy at the desk at all. This made her feel that a responsibility rested on her to do something—but *what*? Should she take the boy by the collar of his coat and drag him out? She might not succeed; besides it seemed so incongruous and so inharmonious to have a scuffle in the room that had been so quiet and peaceful during the entire week. The thought of whipping arose, but was at once dismissed, for she had never struck a human being yet; she could not bear to see her father strike the horses smartly with the whip; and one principle she was a firm believer in was moral suasion.

She felt instinctively that she must turn her attention and that of the school to something else; the higher arithmetic class needed some attention; it consisted of four pupils. They came to her desk while she showed them how to reduce seven-eighths of a pound sterling to shillings and pence." As they stood around her she felt she was not wholly alone; somehow she perceived she must turn to this group for aid. She whispered to the oldest one, a boy of fifteen:

"What shall I do with George?"

"Oh, he don't mean to be bad, Miss Gleason; he's just 'cutting up' a little. You should see how he 'cuts up' sometimes when we play. I'd give him a nickel."

The class returned to their seats, but a new light had come into the teacher's mind; could she cause some reaction in the boy's mind? She knew that what was meant by "giving him a nickel" was to start his mind off on a new track. But how? What?

There lay on the desk a fine orange that the daughter of the storekeeper had brought her; it had evidently grown on the banks of the far-

famed Indian river in Florida. That seemed to be one thing available, she thought quickly. Smiling and confident she said: "George, you must have that lesson perfectly by this time; you have been studying harder than you have any day this week."

The pupils began to smile; they saw something was going to be done with George, and that it was to be of a laughable kind; they were full of expectancy. Mattie's spirits rose; she knew what it was to be the center of a group of girls when her witty sayings provoked great enjoyment.

"You may rise, and I will hear you spell."

Sure enough the hard study had resulted in a perfect lesson; this was another thing to advance her project. George now began to feel a little uncomfortable. Why was the teacher so smiling and radiant? Why did she look at him so roguishly? Why were the rest of the school so brimming with smiles? Evidently there was some plot on foot. Somehow he was being laughed at, or was going to be laughed at; he felt guilty; he knew he was in the wrong.

"You may put away your books; I will dismiss you a little earlier, as all the lessons are finished. We have had a charming week; you have been very kind to your new teacher. I have been told that teaching school was the most unpleasant business in the world, but it seems very pleasant to me.

"The only thing that has surprised me occurred this afternoon. George had a splendid spelling lesson; he studied it so very hard that he did not miss a single word. (Here all began to smile.) I told George to stand on the floor, but he staid on his seat—he was so anxious to study and get that spelling lesson, I suppose! I understand it.

"You see George is in the habit of 'cutting up' (here there were broad smiles), and here he has been a whole week without 'cutting up'; just think of it! He must have a reward. What shall it be? One pupil says I must give him a nickel. Why? Because he has gone through a whole week and given no trouble. Can you think of anything else?" (Here she took the orange in her hand and lifted it an inch above the desk.)

"Give him your orange."

"No; it's too good."

"Give him a nickel."

"Give him a cent."

"Don't give him anything."

"But I want to give George something; I want him to think of this afternoon. I was really very much disappointed, for I counted on his obedience. I want to make him a pres-

ent, and although Anna gave me this beautiful orange, and I have been expecting to eat it after school, I think I will give it to George that he has not made the week a perfect week."

"I don't want any orange," said George. He felt evidently that he had made a mistake; that all the school were on his teacher's side except himself. Such a position is not pleasant.

"Then I will invite the Fourth class to remain and share the orange with me; we will cut it into five parts and have a little feast."

The main object of this was to detach the older class from George at this juncture; he would go home knowing that he was being "talked over," in all probability. He would wish he was one of this older group; he would be set to thinking.

The school was dismissed; the little group were around the table; the orange had been dissected; the pieces lay on a plate taken from a lunch basket (for Mattie had learned the valuable lesson in niceness in her eating), when the door opened and a little girl said:

"George wants to know if he may come in."

"Certainly; come right in."

And as he came in she tendered him the plate; but he wanted no orange.

She saw he felt unhappy.

"What is it, George?"

"I'm sorry I made any fuss, Miss Gleason; I'll stand on the floor any time you want me to."

Tears fell; the chair next to the teacher was vacated and George was put in it and her arm thrown around his neck. But they talked of oranges, and planting seeds. George himself, with sunshine in his heart, took home some of the seeds and planted them.

LITERARY.

LEAVES FROM MY NOTE BOOK.

A Raft River Aviary.

WALTER M. WOLFE.

An enthusiastic collector in any department of natural history will not be hampered in his labors by the petty obstacles that would cause the ordinary, tourist to turn back in disgust. A ptarmigan's nest at the edge of the eternal snows that crown Mt. Hood, or a rare orchid in the everglades of Florida, are but proofs to him that while life and health endure, there is no such thing as the impossible. The collector,

if he be also a lover of rod and gun, is from force of habit a traveler, and if these articles have a touch of personality and jump in an erratic manner from Maine to Mexico, and from California to Cuba, I can but crave the reader's indulgence and promise to do better in the future.

A little more than six years ago a party of eight young men rode over the summit of the Clear Creek mountains, the dividing line between Box Elder County and Idaho. Looking backward, the great undulating basin was spread out at their feet. Strange as it may seem, from this vantage point there was an absolute beauty in the gray, arid, hot desert over which they had traveled for a couple of days. There it lay beneath the vertical rays of the summer sun—all that alkaline waste from Pilot's Peak to Newfoundland seeming an inland sea of pearly beauty, while the volcanic peaks that here and there erect their rugged crests were like the purple Borromean Isles that dot Lake Maggiore's placid breast.

To the north the picture was of even greater variety and interest. It was new to all but the cook and guide. The desert that stretched away to the giant curve of Snake River was tawny rather than gray, and the rolling Rockies, grass-clad from base to summit, were so different from the Alleghanies or Sierras that we seemed to be on the portals of a new world. Fortunately we had no professional artist in the party. We drank in the gorgeous scenery and passed on without any base attempt to counterfeit nature's transcendent beauty. We were out for hard work as well as for pleasure, and it fell to my lot to be the ornithologist and mammalogist of the expedition.

All the afternoon we rode down into the valley of the Snake. High up among the rocks we saw the white mountain hare, and from some cool, shaded ledge the fragrant purple columbine nodded a welcome. Into the shelter of the aspens the sage hen hurried her half-grown brood. Even the saucy jays, more in curiosity than fear, told each other in their upland cedar thickets of the advent of the stranger.

About five o'clock we reached Raft River. Here our guide promised us the best of trout fishing, nor was his promise made in vain. Leaving the guide and the cook, the teamster and his assistant to attend to our saddle horses and "duffle," we four jumped into rubber boots and fishing jackets, jointed rods, fixed reels and selected our most killing flies. You can imagine the rest, for the charm of trout or salmon fishing is absolutely indescribable.

On the bank we stood, the dimpling, laughing, silvery waters almost touching our toes. A turn of the wrist! The delicate, silken line of dead grass color curls gracefully over the stream; the leader straightens and the three flies alight on the foaming riffle a dozen yards away. Alight! Well, not quite, for as they hovered over the ever changing diamonds, half afraid to wet their iridescent wings, the waters parted; there was a flash of silver, flecked with four and twenty rubies; there was a rainbow in the air, a splash in the brook, an involuntary twist of the fore-arm, the merry music of the responsive reel and the battle began—a two-pound *salvelinus* on a six-ounce rod.

Pardon, patient reader, it is not my intention to weary you with tales of trout caught, of slaughtered deer, of the great grizzly that now adorns an eastern museum, and the marks of whose friendly grasp will be forever carried by the entomologist. We walked up the stream, filling our creels with the speckled beauties, stopping only to note the species of duck that arose from the water, the butterflies that sported about our heads, the flowers that were our carpet. Their capture and classification were left for the morrow. Suddenly, from a thicket of rose bushes and sarvice berries fluttered a flock of grouse. Their manner of flight and peculiar cry, *kuck, kuck, kuck*, differing from that of any other species of the grouse family, told me that I had something new in the bird line. Trout were forgotten, and I ran back to camp for my gun, neglecting even to unjoint my cherished split bamboo.

TO BE CONCLUDED.

LOCALS.

An observer, on entering room D, is struck with the way in which the students therein attend to their lessons. It is in very deed their "study room," for none have time to squander.

All colleges, universities and schools of reputation have what is called a "yell." If the Academy keeps along with the spirit of the times she must needs have a college "yell." Let it be a good one, one whose echo will be interpreted by every student of our Academy.

The chemistry and physics classes are well represented this year. Great interest is manifested by the students, especially in chemistry.

The class in English literature is studying Shakespeare. "As you like it" and "Hamlet" have been considered.

During an experiment with oxygen in the laboratory a few days since, a student entered as a spectator. He had no sooner stepped inside than an explosion occurred. He has not been seen since—in that part of the building.

The chemistry students have been analyzing minerals lately searching for sulphur. In one instance a large quantity of that article was found.

Some one wanted to know where those rotten eggs were the other day. No one had them for dinner. Some students in chemistry were making hydrogen sulphide.

Our class in rhetoric carried off the prize for composition at the late fair.

Overcoats were quite fashionable in school the last few days. Winter sent his messenger ahead to remind us he will soon be here.

Mr. Botzum, the famous pedestrian who lectured in the library some time since, has not failed to salt and pepper his account of Utah with a description of the "horrid Mormons." Of course his account thus becomes very palatable reading for the world.

Nearly every day there are blockades in the aisles. There is no need for this. Don't imagine you are in London, but all pass to the right.

Prest. Crosby of Panguitch spoke in general theological meeting last week. We are pleased to hear men of his standing speak with such ardor for the cause of education.

The Kindergarten under the able management of Mrs. Craig is doing excellent work. The Normal Kindergarten class, for the training of teachers in this line of work is also doing well.

The educational department of our Territorial fair was a decided success. Provo came in for her full share of honor. The district schools carried off two prizes.

Bro. Maeser's lecture, "The Church School System," at the Pedagogium last week, was very interesting. We wish that every Latter-day Saint, especially the young, could have the privilege of hearing like talks by this "grand old man."

If you want anything in the clothing line, call on the Co-op Clothing Store; they have full lines of gents' furnishing goods, and will give you the benefit of the lowest prices. Try them and see if they are not willing to please you in every respect.

New students are pouring in every week. Don't slight them, you who are now at ease. Remember the day you first entered.

PERSONALS.

Miss Ella Larson, who had charge of the preparatory department last year, is now taking a normal course under Colonel Parker in the Cook County Normal School.

Miss Alice Reynolds is studying at Ann Arbor.

Edwin Hinckley, who attended the Academy two years ago is at Ann Arbor with his family.

Josiah Hinckman, principal of the Millard Stake Academy for the last four years, begins this year a four year course at Ann Arbor. Alma Greenwood succeeds him at Fillmore.

H. A. Anderson is studying medicine at Harvard.

Bryant Hinckley, our orator, is at Poughkeepsie taking a business course.

Ernest Partridge and Joseph Horne are at the Michigan Agricultural College.

Joseph Jensen is studying at the Ypsilanti State Normal school, Michigan.

Brother John Mills is teaching in old Mexico.

Frank Noyes is studying for an M. D. in Baltimore, Maryland.

Eugene Harte is studying under Colonel Parker.

A. C. Lund has become a *Deutcher*, and studies music in *Faderland*.

Some men are very entertaining for a first interview, but after that they are exhausted and run out: on a second interview we shall find them very flat and monotonous; like hand organs, we have heard all their tunes.—*Colton*.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.—*Beecher*.

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